



the papers had not been made out, or else had been destroyed. Hence their business in attempting such a visit. Mrs. H. would hardly venture the thought of giving up their life's work, but to spare the place entrusted to her by such sacred associations, and to have the delicate flowers and shrubbery which they had nurtured supported by rude hands, almost distracted her.

As her thoughts crowded her brain, she retired to her room, where she shared with Miss C., and the latter, trained to rest and silence, was soon asleep. Mrs. H., though weary, had some time with her eyes closed, when she was startled by a peculiar rustling, as of some one approaching. (The room was large, and but dimly lighted with the fire in the grate, and with the blinds closed, and curtains down, ingress of light from the street was impossible.) On looking up she was astonished to see the room filled with a pale silvery light, and her husband standing near, regarding her with an intense expression of countenance. Involuntarily his hands passed her lips, when he spoke in an audible voice, and begged her not to be frightened, as he had much to say. Then he proceeded, and told her, "That two or three days before his death, while she was visiting some friends at a distance, having the impression that his papers would not be safe in his desk, he had made a note behind the set of drawers, which were fitted into the base in the north room, and put his papers there. And that being taken sick on some other her return home, he had no chance to inform her, and now came for that purpose." He then told her how to get them out.

Mrs. H. at once spoke to her niece, who was partially awake, and asked her if she saw anything or heard any sound. Miss C. thought she had heard some one talking, but was too drowsy to know or think as to who or what it was, but that the room should be illumined as with the moonlight, when it was dark without, was to her remarkable. Mrs. H. was then too weak to rise, and asked Miss C. if she would be afraid to light a candle and go alone through the lower and upper halls into the north room, in which she would see a set of drawers. She wanted the third one taken out, and back of that said she would find a place which seemed to be splined in the ceiling— that she would have to pry out with a knife, and the papers concealed in there she wished brought to her. Said Miss C., "I was not afraid to go, but wondered why she had selected such an hour for an errand of that kind, and to send me in where I had not been. I took out the third drawer, and after a slow scrutiny saw what seemed to be a splining of the ceiling board, which I removed with some difficulty, and found the papers. Aunt took them with a trembling hand, and on looking at them said they were THE MISSING DEEDS."

Early the next morning we went to father's, when Aunt related the singular (and to them almost incredible) manner in which she had found the "little claims," and declared that she saw her husband as plainly as she ever saw him in life, and that he conversed as usual, only in a lower tone of voice. She did not tell us then, for fear that I would not have courage to make such a search, as she declined the possibility of their being in such a place, or that he had contrived it for the safe keeping of his papers, until it was proved.

This occurring years before the present manifestations were heard of, or even thought of, can not be attributed to the brother's guess-work, or imagination of evidence, to which some Mr. Colver seems to attribute such facts.

Wm. J. L. OWEN

PROBLEMS.

SIXTH ARTICLE.

Boston, Jan. 8, 1859.

It may be considered somewhat instructive and amusing, perhaps, to notice the confidence in which mortals often venture for the integrity of the invisible presence with whom they have held conversation, and then also to look at the theories by which they think they have satisfactorily accounted for the "manifestations," "contradictions," "mistakes," "loss of memory," and "falsities of these 'Spiritualists.'" And as I perceive a respectful and candid consideration of the various theories, and a more serious scrutiny of the Spiritualists for some time, I will now take notice of the following theory, which is stated by A. J. Davis, in what he calls "The Philosophy of Spiritual Manifestations," in which he says:

"Spirits have no language whereby to express emotions, feelings, and ideas. No one in the spiritual world understands another. No one here comprehends another."

Mr. Davis had advanced the same theory in his previous work, called "Nature's Divine Revelations," and this notion still prevails to a very limited extent among the receivers of the spiritual theory. We shall find, I think, upon examination, that this explanation is not satisfactory, and for a number of reasons, which I will now proceed to state:

1. It is based upon an assumed knowledge of the whole spiritual world! How do you know that Spirits never deceive, pray? You were never in the Spirit-world, I suppose, and you know nothing more as to what can or can not come from Spirits than your humble servant does.

2. This solution ignores the spiritual theory. It is as certain that falsehood has come from Spirits, as that Spirits have made communications through mediums; and it makes no difference as to how the communications were made, whether by rapping, tipping, writing, quaking, weeping, impressing, or in any other way. When at Dr. Phelps', in Stratford, Conn., (1850), I saw writing done by Spirits, (as I believe), without human hands. The papers were written upon by an invisible intelligence, and thrown down into the room from the upper air, and every letter so written contained falsehoods! One of the writings (now before me) was signed thus: "H. P. Devil." This presumption, that Spirits do communicate, but that they never falsify, seems to me exceedingly "impotent and lame." Here are two letters written by Spirits, and thrown down from the upper air in Dr. Phelps' house, July 26, 1850. These letters were written unasked, written without human hands, and the evidence that they originated by Spirits is a thousand times more convincing than one or even all the nervous phenomena that ever occurred. I am as sure that these letters were not written by any mortal, as I am that any phenomena did ever occur, which could not be accounted for by any persons or laws that appertain to this world. Reject the strange things which occurred in the family of Dr. Phelps as being of spiritual origin, and you must deny the spiritual theory in toto. But I do not admit that any consistent Spiritualist can ignore these letters as of spiritual origin. As Spiritualists, we are bound to take the whole testimony of our own witnesses. We must either deny the spiritual theory, or, admitting it, we must take the whole of the testimony uttered by the phenomena (witnesses) which Spiritualism itself produces. It is not in good logic, for a Spiritualist to impeach his own witnesses, —and this you do the moment you deny the spiritual origin of these letters, for (1.) There is abundant evidence to prove that these letters were not originated by mortals, and their origin must be put with a very large class of similar phenomena which have occurred all over the world. We do not know how they originated, and we therefore admit that they may and must have been produced by Spirits, because this is, on the whole, the most satisfactory theory by which they can be accounted for. And (2.) produced as they are known to have been, without any concurrent human agency, they rise infinitely above those nervous phenomena, which can be accounted for by human nature. Hence I say that it is a monstrous piece of inconsistency for any one who admits the spiritual theory in accounting for any physical phenomena, to deny the spiritual origin of these letters, merely because they utter falsehoods! This is manifestly a very unsafe way of reasoning; it has neither logic nor sound sense for its foundation, and must therefore be abandoned. But here are these letters, which I myself copied while in the family of Dr. Phelps:

"Dear Brother — The Lord is dealing beautifully with his chosen people. Brother Rogers admitted to the church (1st) nine last Sunday, and Brother Parker thirty-four to-day. Brother Converse has had the cholera; and Brother Panchard has grown so feeble as to be unable to be away from home. Our friend Mr. Tarr has buried his wife. His child of seven years is ill. Tarr is married. Mr. Mahan being suddenly seized last Sunday, spoke so eloquently and so loud, and used such majestic action, as to be quite dumb up to a while. He became a blind man (did Tarr have gone crazy), and is shut up in a mad-house, or rather a hospital. The Morvilles have gone into the country to spend some time. That is all the news. I am faithful brother, L. J. Davis."

"Dear Brother — The millennium truly is coming. The day of the Lord is at hand. We are adding countless numbers to the army of the Lord. Brother A. became inspired last Sunday to such a degree that he will look to fight to the right and left, and has not yet returned. The Sabbath-school, Mr. Joseph's and Mr. Mary's, were turned down. Mr. Pratt's class I believe that is a Christian church. Brother Mahan was preaching from the text, 'Render the Devil, etc.' when he was suddenly so alarmed by an invisible power, which frightened him so that his hair turned white in five minutes. Brother Mahan is under the church, and is attracted, in going to live upon quaking and dancing, or by his friends. Mr. Alex. Tarr, old Mr. Tarr, Brother Panchard, and Mrs. Converse, are going

to dance. I think they will find it a very interesting employment. Ann and Martha still progress in H-brew. Your affectionate brother, W. J. L. Owen."

I examined the originals of these letters myself minutely, as I did numerous other writings and strange phenomena they produced at Stratford, and have no doubt at all that they were written without human agency in any form. They are indeed a curiosity; and being the first specimens of "Spirit-writing," and especially of letter "writing," that occurred connected with these modern manifestations, they are worthy of notice as showing the grade of Spirits by whom this sort was immediately commenced. Since these were written, pamphlets and books have been published in large numbers, "written" by mortals, and purporting to come from Spirits; but I can not, for reasons that will have appeared in these articles, hold Spirits responsible for anything which I see done by human beings.

Now, I put this problem to a zealous Spiritualist, and ask him how he accounts for these falsehoods, and he says, "O, you see, these falsehoods are not from departed Spirits at all; they come from human mediums." But, I reply, there was no human medium or human being who had any knowledge, or anything whatever to do with the production of those letters; and if there ever was a "spiritual manifestation," properly so called, since the days of "old Adam," the production of those letters, was a veritable spiritual manifestation a thousand times more satisfactory (as to its speciality) than any nervous phenomena, or all the nervous trances that ever did, or ever can occur. And now for Spiritualists to ignore such phenomena as those which occurred at Dr. Phelps', I conclude that such persons are more in love with theories than I am myself, and knowing what I do of these mysterious phenomena, I am willing for each one to draw his own conclusions from what has here been stated.

LA ROY SUMNER

IT MAY BE

It is a fearful mystery.

This yielding up the breath,
Coming to hear, to feel, to see,
And sinking into death,
With them we lay the form away,
Within its last cold bed,
And of the friend we loved, we say,
That "he is with the dead."

"Is with the dead?" and where are they?
Who knoweth? it may be,
That bonny ring round on every day
Are forms we can not see;
That many eyes look down on us,
Kind hands are clasping ours,
And loving hearts are striving thus
To cheer life's weary hours.

We stand beside a dear one's grave,
And whisper of the dead,
Fretting that angel pictures wave
In beauty o'er our head.
We speak of "this last resting place"
In sorrow's tender tone,
Perhaps a gentle Spirit-face
Is looking o'er our own.

We say, "our friends will calmly sleep
Released from every care,"
Who knoweth? they may vigil keep
Around us everywhere.
All day we toil with hand and head,
And sleep, when fades the light,
Fretting a guard from Spirit-land
Stands every, every night.

It may be, what we often call
The dim and faint ideal,
Is far more true and near to all,
Than what is termed the real.
It may be, as, who sleep and dream,
And day, who wake and wait,
They may be active, though they seem
In life no part to take.

And if these gentle Spirits prove
That they are with us yet,
That there is an everling love,
Oh! we must not forget.
If but this name, well do we
The name from the name,
We pray, so life still onward glides,
"Lord, keep our memory green."

THOMAS CO. PA.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-FOURTH SESSION.

[Continued from the last session.]

When the reporter returned, Mr. S. Fowler was maintaining the unbroken continuity of character as well as identity appertaining to those who have left the present life. From this fact, both of reason and observation, he maintains that the departed (ethereal) can teach Cath. doctrine, the angelic slaveholder can teach pro-slavery, and the immaculate St. Tammany Democrat—defunct and gone elsewhere—can revisit the old empire in "the pale glances of the moon," (when she is in the right quarter,) to proclaim the righteousness of robbing Spain of her Cuba, Africa of her "negro," and the "tax payers" of their duty here, as certainly as Martin Luther can enforce the doctrines of the Reformation, or Thomas Jefferson the principles of Republicanism. To deny this Mr. Fowler holds, is virtually to deny that spirits can communicate at all. On the subject of the circle he wished to remark on a position assumed by Mr. Cole on a previous occasion. His view is, that circles should consist of those who are of like aspirations. As, for example, a student wishing to learn geography should not join the grammar class, etc. Mr. Cole advised differently. He would send all the divinity students to a professor of political economy, and all the poetical aspirants to the teacher of algebra.

Mr. Cole thought Brother Fowler had fallen into a slight mistake with regard to his position. It is simply, that, to learn anything, we must apply to those who are wiser than ourselves, else we get no instruction. Suppose we reduce the question of circles to Wall-street phraseology, and consider it as an intellectual mart for the exchange of ideas or opinions. Let us ask, What is Commerce—its rationale, its use and abuse? Beef and corn, hats and boots, may be equitably exchanged, we know, and we know very well also, why they are not in all cases thus exchanged. The Wall-street principle gives as little beef as possible, for as much hat as it can get; and this is precisely the difficulty with the spiritual circle. The Spiritualist of the Wall-street school goes to the circle as he goes to the corn exchange, not for what he can give, but for what he can get. He accords rather with Dr. Gray, who goes to give; but what is better, he would have it an equitable intellectual exchange. His rationale of the circle is substantially this: But first he wished to set himself right with respect to trance-mediums. Looking over a recent essay of Miss Hardinge, in the *Spiritual Age*, he finds himself looked on as charger dishonour to them all. Not so; such an imputation was never in his mind. That they are doomed in many instances, he fully believes; but to return: The concurrent testimony is, that to the production of worship, passivity is a necessary condition. Let this be remembered; also, that the human mind is a composite of faculties, each department of which is related to corresponding external conditions and things. The business compartment is related to business—becomes quickened, enlarged and strengthened, by application to business. But we have faculties as well, to which business is not the appropriate stimulus. Among these are the medium, or trance-faculty or powers. Now, before we can change from the activity of the business faculties to the exercise of the others, the law is as imperative that we must stop as it is that a locomotive with a full load of steam on must stop before it can reverse the direction in which it has been travelling. Here we have the philosophy, or rather the necessity of being passive—it is a thing of law, not of convenience. What next takes place? Like the locomotive, I stop—stop business, that is; but the steam—the real force, is still there, and must have vent. Through cylinder or safety-valve, escape is indispensable; and accordingly it finds it, not as before, in driving the machinery of business, but perchance in moving those other wheels of the mental economy whose office it is to manufacture stars into ideas, and flowers into song. We need not lug in a departed Spirit to explain this; it is the natural action of the vital force within us—a prerogative of manhood. That is the full-blown man who is himself from June to January; who thinks his own thoughts, does his own work, and pays his own bills.

Dr. Gray found the subject so fully treated that he felt himself compelled either to say nothing (which would be a public misfortune), or to take his position on some healthy twig consciously distant from the main trunk and twisted branches of the argument. He accords with Mr. Cole to his accord with Dr. Gray, in putting the circle on agnostic grounds; i. e., one to the neighbor; and if we of this nineteenth century will but plant our circles on the agnostic basis, or upon his interpretation of it, which of course is the same thing, we shall become a mighty power in the land. By way of preparing the ground for this agnostic planting, the Doctor read the following paper:

"In wandering upon the unpopulated shores of death, I deem it pertinent to propose some common-sense definition of the term circle. I hold that a circle is neither an isolated point or a straight line, and consequently they have to prove against the transcendental theory of making a circle to consist of our solitary individuality. As to their use and abuse, I hold, with all other Spiritualists that I am acquainted with, that circles are incompatible of both use and abuse. As a general remark, however, I consider circles in themselves as a rather harmless institution, neither so very good nor so very bad as is often asserted.

When I hear opponents understanding circles by asserting them to be mediums of falsehood, I generally try to neutralize the aspersion by claiming that they are also a means of truth.

Again, when I hear Spiritualists asserting, with truthfulness, I am quite apt to throw some of their falsities in the opposite scale, to prevent an unjust lashing of the beam. When great credit is claimed for circles on account of their converting thousands to a belief in the doctrine of immortality, my answer is that their moral condition is not necessarily made better or worse by this transient visitation of the life force.

The abuse of circles, I think, are more apparent outside than in the circle, consisting, for instance, in lashing them for purposes they were never designed to accomplish, and a costly, in making circles an uncon-

ing topic of theory and speculation, and on lower earthy words of their elaborating methods and rules for the purpose of making out of them what they are not. In fact, the danger is very slight, further, for the loss of the circle is the losing of the circle. But on the supposition that the danger was great, those who follow the prescriptions of our circle doctrine, will find but small protection from that danger. I hope, for after all their elaborations and contrivances that we seek safety in the close chambers of the circle, the diagnosis of the popular delusion and misdirection from externalities, yet when we propose to let their souls fly as to travel into speculation. When we attempt to measure by that grand barometer with which all spiritual values should be measured, viz. the law of love, we are really told that these psychological and psychodynamic discoveries, that have occupied so much of our time, are not devised for the purpose of saving us from the impositions of false or false spirits, but merely to inform us that the medium is psychologized by some spirit, either in or out of the body; but they can not tell if it is an angel or demon, a saint or a false prophet. It follows then, as a matter of course, that these highly lauded rules for the government of circles are of no earthly use whatever, and that it is high time that we occupy our time with questions of more practical utility."

Dr. Gray said: Last it should be understood by others, as it appears to be by Dr. Gould, that he and Mr. Cole hold the same opinion as to respect to the spiritual circle, he will state that they differ as to Mr. Cole has stated certain rules which apply to the circle, and he very properly tells us how we may derive benefit by intercourse with each other. He has simply laid down the laws of conversation. This is all very well, but it is not the purpose for which this Conference meets. The question of the circle involves others. Is there a world of Spirits; and does it hold communion with this world? Was ever a man "in the spirit on the Lord's day?" Are all Gospels to be rejected as fallacious? These are the questions, and are only to be answered by the spiritual circle. A circle such as Mr. Cole has essayed the rationale—an assembly of harmonious persons seeking individual improvement by means of mental intercourse—is good, and thoroughly human; only, lower in mind, it is not the spiritual circle; that relates to intercourse between the two planes of being—the earthly, and the spiritual, which latter, Mr. Cole in his rationale practically repudiates, and only mentions to deny that it has anything to do with the phenomena of his "exchange." He is quoted as going into the circle for the purpose of giving—giving what? Not to know his class; so much thing. It is of the utmost importance that we discriminate between the spiritual circle and the earthy exchange of ideas in conversation. He goes into the spiritual circle, not to give an opinion, but to give such elements of his mental and physical individuality as may aid in the establishment of conditions by which intercourse with Spirits may be secured. To consider the nature of these conditions is the object aimed at by this question. It is not a matter of the trifling importance that Dr. Gould intimates. It belongs exclusively to our own class. What is the true, and what is the pseudo-spiritual circle? To determine this question, Paul laid down no rules. In relation thereto upon us. Here is the trance, open to criticism, inviting study; and if the world of spirits be open to us, not as was once supposed, by miracle, but by condition, what is more rational than that the nature of these conditions should be made the subject of earnest investigation?

Mr. Brewster thinks the conditions of spiritual intercourse entitled to grave consideration. Spiritualism is his religion. The number constituting a circle is of minor importance compared with the condition or frame of mind pervading it. The conversation should be seasoned with Spiritualism, to the end that the spiritually-minded from that world may be attracted to us; where the conversation, on the contrary, is light and trifling, Spirits of a like character will be sure to take advantage of the condition which naturally invites them.

Mr. New asked Dr. Gray for light on the development of mediums.

Dr. Gray thinks the medium quality is from organization. It is from Nature, or not at all. The circle only tests it, that is to say, it is not a product of the circle, only in so far as it furnishes the conditions favorable for its development or manifestation. He thinks the numerous persons never made a true medium; and the use of mesmerism in circles and elsewhere, even for the purpose of healing, should be discouraged. In the circle, silence and entire composure of body and mind are the best aids we can give to the development of our medium powers.

Dr. Maudslayi inquired: Will not Spirits be likely to use the most impressive power in the circle?

Dr. Gray: They use the whole circle.

Dr. Maudslayi says if the subject would not be left until some one gives us the physiology of the circle. We are told that conditions are important, and if the conditions that induce responsibility subject the irresponsible to the influence of evil spirits, the fact should be known. He objects to the word mesmerism in connection with this high and holy subject. He is an earnest investigator, though he has not attended many circles; nevertheless, he feels himself called upon to mention the Conference upon a branch of the subject not yet touched, to wit, the fitness of intellectual and physical organization as a necessary requisite for the right kind of spiritual intercourse. James is often referred to in this Conference, and he would point to him as an illustration of his meaning. Look at his high wrought organization as represented in the ideal of the artist of whatever age or nation, and we can not fail to perceive that it points directly to the law, as he lays it down. Talk refinement of organization in the mind—conditions for communion with high spirits—this is why he can be a medium, and hold spiritual converse with us. That he is right in this conclusion is further manifested from the fact, that when he was present seated in the first section and subjected to the low physical manifestations of the last two years he finds a corresponding response in the mental and physical organization. In short, the law is illustrated in this Conference. Mark how our opinions clash, and then observe how our organizations differ. He hoped the question would be continued until some definite result was reached, or until somebody removed us from the present dilemma of inconclusiveness.

Dr. Gray asked if he could give the physiological signs of mediumship. Dr. Maudslayi replied, by describing the look on the ground of hypnecy.

Mr. Cole did not consider himself to be the "Great Unknown" exactly, but he did feel that he was the "Great Misunderstood." To the end that his identity with John F. Cole may be more fully established, he wishes to state clearly and distinctly, that he believes Spirits exist, and that in rare, very rare instances they do communicate with us.

Dr. Gray: (very energetic and responsive, as though the whole spiritual universe rested upon his shoulders.) You will have to come on my ground and admit that a man can talk with Spirits himself. The positions taken by Doctors Gray and Hallack are contradictory, and refuse themselves.

1. They say, nothing that can be fairly referred to mortals, should be ascribed to spirits.

2. The signs of the trance, such as enlargement of the pupil of the eye, increased heat of the brow, a diminished pulse, and decreased temperature of the extremities, &c., &c., in a part, must be taken to denote either, before communication with Spirits can be had. Then they come in with their "mediumship," so that, on the ground they take all evidence is furnished (strong evidence on evidence) that Spirits have ever communicated with us at all!

Questions for the next session—What Relations have Spiritual Communications borne to the History of Civilization, or to Human Laws and Progress? Adjourned. A. T. HALLACK.

MR. COLES TO THE TELEGRAPH READERS.

A little more than a year ago, I engaged myself to Mr. Partridge, to act in the capacity of business clerk in the Tennessee office, which position I retained until last week, when the business connection between my employer and myself ceased by mutual consent. My reason for severing this apparently insignificant fact, is, that the cause of my leaving may not be misunderstood by the readers of this paper. The antagonistic position which I have assumed during the last few months, in reference to "physical manifestations," has had the effect to arouse sundry intolerant feelings against me, in the hearts of some of my spiritual brethren. Many of these friends have given expression to their sentiments in the columns of the Tennessee and other spiritual papers. Some have contented themselves with denouncing me in private epistles to Mr. Partridge; while others have addressed their arrows of condemnation directly at my own head, in the shape of personal communications, occasionally signed with the real names of the writers, and as often named anonymously.

Of the published communications, I have at present nothing to say; but of the private notices, I am very sorry to be obliged to record, that the writers appear to have been actuated by anything but charitable feelings toward me. From two or three of these letters I will make a few short extracts, which will serve to illustrate the character of the whole. I forbear mentioning the names of the writers, as I have charity to believe that their better natures, after a little calm reflection, will lead them to regret having indulged in such severe language against an antagonist who claims to have only been guilty of expressing his honest convictions.

One gentleman says:—I hope that the next six months will efface the Cole and other notices out of the *Provincial Tennessee*. Another suggests that, "rather than allow the offensive remarks of Mr. Cole made in the Conference to be published, it would be better to drop the Conference reports altogether." A third makes use of the following language:—"I look upon the course which Mr. Cole has taken, as wholly irreconcilable with common honesty, and deserving of the unqualified condemnation of every true Spiritualist," etc.

I am happy to bear witness that, however much Mr. Partridge may regret my antagonism to what he considers a great truth, he has never allowed my defection to bias him in either our friendly or hostile relations. He has never attempted to conceal my defection from me by false and hypocritical remarks. Therefore, let us brethren lay the flattering mention to his credit, that he has discharged me from his service on account of my radical selfishness. With Mr. Partridge, Mr. Fishbough, and the employees of the Tennessee office, I have passed a very pleasant year of my life. During that time, not one word of discord has marred the harmony of our relationship. We have often differed in opinion, but in feelings of friendship and kindly regard, never. I voluntarily resigned my position, for the reason that my present state of belief (or unbelief) in reference to many of the phases of Spiritualism, rendered me unfit to do exact justice to my employer and myself, too. But we part as friends should always part, having no differences, save such as lie between the extremes of honest opinion.

During the last few weeks, several correspondents have drawn me the longest to review and criticize my remarks in Conference, and while some have treated me with courtesy, and according to the rules of fair argument, a few have allowed themselves to deal in such invectives and unbecomingly severe denunciations. I have walked very patiently for all that can be said against me to be uttered, so that when I am wrong, I may be able to answer all. And furthermore, I thought it was to wait until these continued and multiplied attacks should have ceased to sting my tongue, which at best is perhaps of rather an unstable character.

I hope by next week or the week after, to have attained to that proper degree of passivity which will enable me to give such answers as of the "fact that is within me," as may serve to shake from my claims all those accounts and shallow speculations, which have been so freely and loosely bandied about here, and in doing this I shall endeavor to avoid all personal allusions which might tend to excite the feelings of those well-meaning but over-zealous friends who have so freely, and I believe so thoughtfully, dealt with me. A. T. HALLACK.

PHILOSOPHICAL AND MORAL DEPARTMENT.

MAN NEVER DIES.

TIOGA, TIOGA CO., PA.

Jesus said: "He that believeth in me shall never die." On reading these words I am reminded of an occurrence which I witnessed in the city of New York one evening. A gentleman from New Jersey and myself proposed going to visit a medium, and we called on Mr. J. B. Conklin, 469 Broadway. The gentleman was a skeptic, and had no faith in a future existence. There were fourteen persons present. As soon as seated, the medium commenced writing, and handed the communication to the gentleman. "This is my daughter's name," was his exclamation. He began to read: "I am not dead, as you suppose, my dear father. I have been with you in all your travels through California," etc. I asked if he had been to California; he said he had lately returned from there, but, says he, "one thing is not true, she says she is not dead; I know better: I saw her buried." But, I remarked, "My friend, Paul says we have two bodies, and this is her spiritual or real body that she always occupied, that retains all the knowledge she ever acquired while she occupied the earthly tabernacle which you supposed was all that appertained to her." His reply was: "I have been fifty years an unbeliever in a future existence, but I have seen more this night to convince me that I am immortal, than all I have ever seen before in a long life." The gentleman, the next morning, requested my name, which he entered on his book, remarking, "It was not possible for him to sleep last night; I had the impression that my daughter was present with me."

Of the fourteen persons present, all got communications from those called dead, and loud raps came on the table, and the alphabet being called, it appeared that one of the strangers was the medium for these raps. After having a relative's name spelled out as his guardian-Spirit, he asked if the Spirit knew who was his guardian-Spirit when an infant? Answer by three raps. Then on repeating the alphabet, "God" was spelled out as his guardian-Spirit when an infant. I sat back in the corner of the room, not intending to ask any questions, when the medium's hand commenced writing a communication. He then asked, Will the Spirit tell us who this is for? The table tipped three times. Now, says the medium to the man on his left, ask if it is for you; the table tipped once, and so on to eight other persons. At last it came to my turn, and tipped three times, when I read the communication as follows:

"My Dear Brother: I could not converse with you when you wanted me to; the very atmosphere was filled with repelling anxious thoughts; do not mind, my dear brother, the idle remarks of those who do not know anything of this glorious truth. You will yet live to see those believe who now ridicule you for truth's sake. Your brother, EDWARD."

Two of my relatives met me in the street, and warned me to beware of Spiritualism. I have a nephew who is a Presbyterian. He was arguing with me in his store in the morning, on the supreme Godhead of Christ, contending that Jesus had all the attributes of Deity, and that he was the supreme God. I believed that he was the Son of God, and I supposed we were also sons of God. I little thought that the Spirit of my mother was then present, but it appears she was, for I received from the medium the following communication:

"My Dear Son: I am your mother, and you realize that I am present; your brother and the rest of us are here, and I am happy that you dare face error to support truth. Your mother, HANNAH."

Thus are the Spirits of our relatives ever striving to convince us that they take an interest in our welfare, and that we should not dread that change called death. They wish us to realize that a man never dies; that we never lose our identity, but that God is truly our Father. I believe the morning of spiritual light is dawning, and its perfect splendor shall soon beam upon us in all its glory. I believe Spiritualism contains in it the highest form of truth yet conveyed to us—the fact that a man never dies.

J. S.

SHOULD RELIGION BE AN INSTITUTION?

VICTORIA, VANCOUVER ISLAND, Dec. 19, 1858.

Mr. PARKER.—Owing to a voluntary banishment in a gold-seeking expedition on Fraser River eight months have elapsed since I have seen the TALENTED, or held any communication with that class of minds whom I now address. This deprivation, however unwelcome, may be favorable to unbiased reflection. Be this as it may, I feel inwardly impelled to present a few thoughts on the question, Should Religion be an

institution? This is not one of the minor problems presented to this age for solution. True, the Christian Church exists, and no doubt will continue to do its proper work in the economy of the universe for ages to come. But there is a very large class of men and women, respectable for intellect, culture and morality, as well as religious emotions, whose religious needs can not be supplied by the Church, from the fact that her dogmatic teachings are at variance with their convictions. Shall these be associated for religious purposes?

Man is a being of needs, reciprocities and mutual dependencies. Conspicuous among these needs, alike useful and pleasurable, is that of properly-directed religious emotions. You will understand me as not undervaluing Spirit-intercourse, in the remark that religion is based on the constitution and needs of the soul. These existed before Spirit-rapping, and I doubt not many a true soul had as clear and correct an insight into the condition of Spirits after death as we have gained through the medium of modern Spirit-intercourse. However this may be, I regard Spiritualism rather as a scientific investigation of occult principles than an application of human truth to the wants of man. It is well for the farmer to investigate the chemical principles of soils, and the laws of vegetable growth. But it would not be wisdom for farmers to neglect altogether the production of staples in seeking after some supposed hidden principle. A religious institution or association should dispense spiritual food, if I may use a familiar metaphor, to all mankind in every stage of intellectual talent, growth and culture. This it should do without trenching in the least degree on the convictions or investigations of any individual.

Is such a religious association practicable? Is it useful? Is it adapted to the wants of the present age? Time will answer these questions, and, I doubt not, in the affirmative. Christianity made belief in its dogmas essential to fellowship, and even to salvation. This idea became the prolific source of ceaseless wrangling, and even bloody persecution. Religion, in its true function, will place no limits on convictions or beliefs, nor throw shackles on the mental processes in the investigation of the unknown. Religion, in its true sphere, should be a moral elevator, an instructor of youth, and the celebrator of funeral and marriage occasions. Religion, as such, should not be mixed with State or national politics.

J. ALLYN.

THE LIFE AFTER DEATH.

A belief in a life after death has characterized nations in all times. This belief appears to be intuitive or inherent in man's organization. It seems to be that man's conception of bliss in futurity is always proportioned to the highest conceptions of enjoyment he forms to himself of life on earth. Wealth, wine and women were conceived of as the highest gratification on earth among some of the Eastern nations, and hence their future bliss consisted in reveling in inexhaustible accumulations of sensual pleasures. In civilized and Christian societies, the idea of the character of this future enjoyment is but a step in advance of the above; for their heaven is a locality or pavilion in the universe, built upon strictly scientific and architectural principles, resplendent with gold, jewels and precious stones—objects mostly valuable in their earthly existence—and rest and praise are to be the enjoyments in the pavilion described. How long the soul will remain satisfied with gold and jewels, rest and praise, can be answered now by reference to its nature. One of two things is certain: The Spirit either goes to the Spirit-world with its desires and aspirations, or it does not. If it does, then the question is solved. If it does not, who can tell what the nature of happiness beyond is? In vain the Deity created these principles of the soul, if, when it has obtained so little earth-experience, it is to be annihilated, changed in its character, or destroyed. If a sudden inconceivable change comes over it, and we can have no idea of that change, how can we conceive of a happiness attendant on it, when the change or happiness is inconceivable?

It appears, then, that the aspirations for the bliss of the future world are attained; but these aspirations are greatly short of the reality of the beauty and magnificence of the Spirit's future home. It has not entered into the heart of man to conceive of his delight and joy. Just in proportion as our aspirations are high or groveling, just in such proportion will be the magnitude of our eternal joys. We see from this that the Christian's idea of the future of the Spirit is not in conso-

nance with either natural, or the understood Biblical law. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance—against which there are no laws. Now these are the outworkings of the Spirit in all the time of its existence previous to its birth in this world, and will be of its existence in the Spirit-world, if the Spirit ever lives (and it always has lived); and if it be an emanation of our great Father, it must partake of his nature and attributes.

Will it be an undignified act on the part of the Spirit to do, or attempt to do, a small part of that which the Christian glorifies in on the part of the Great Spirit? If this Great Spirit be influenced by man's conduct, shall not an organized Spirit be influenced in the same way? No truthful seeker ever seeks in vain; for it is written, "Ask, and it shall be given you; seek, and ye shall find." Yes, the Spirits here, of the just, are influenced by contact with the unjust—how much more in the Spirit-world.

J. C.

A SPIRIT POEM.

PIERCEVILLE, WIS., Jan. 12, 1859.

DEAR EDITOR:—We are pleased to witness the present phase of the spiritual phenomena, as well as the trying ordeal through which some of its advocates have to pass, for it is evidence of change, and change is progress. Perhaps our beautiful prairies and pleasant groves, with the pure atmosphere of our western climate, are favorable to spiritual intercourse, for, as I remarked in a former article, we are troubled with degrading Spirit-communications. Some of our correspondents seem to think that we can not prove our communications to be of spiritual origin. To such minds I can only say, that we have no more time to spend with you than the school-teacher has with his pupil who has been three or four years trying to learn his A, B, C, and yet can not learn them.

A few days since, Mrs. O. M. Hyde remarked that her guardians were near, and wished to communicate something to us. Accordingly she sat down, and in about two minutes was entirely unconscious. The controlling Spirit then remarked that she would repeat a poem for me, if I would write it down. I accepted the proposition, and wrote the following as fast as I could well move my pen. The sentiments expressed were just as new and unexpected to our minds as any foreign communication could be.

WALTER HYDE.

"When but a child I wandered here,
And begged from door to door.
My mother dead, my father gone,
And I had friends no more.

I wandered through the cold, damp streets,
I sought for pitying eyes,
Yet none would listen to my tale,
But quickly passed me by.

I heard no kind and gentle tone,
Nor accents soft and mild,
But when I begged for bread was told,
"Go, go, you beggar child!"

The storm grew loud, the night came on,
The lamps were lit within,
The doors were closed, yet none would take
The little wanderer in.

Thus weary, sick, and cold and faint,
I wandered far around,
Until my heart grew desolate—
I sank upon the ground.

Ah, then I longed to go and dwell
With mother in the sky,
To be a bright, bright angel there,
And dwell with her on high.

And as my heart grew cold in death,
The darkness changed to day;
I heard my mother's sweet, sweet voice
Say, "Daughter, come away."

And you no more on earth shall roam,
For here an angel band
Hath come to bear your Spirit home
To a brighter, happier land.

And as she spoke, her angel form
I then did plainly see,
She placed her hand upon my brow,
And sweetly smiled on me.

They lingered near till all was o'er;
My Spirit soon was borne
From earth's cold, dark and lonely shore
To dwell in heaven's bright morn.

My heavenly home is bright and pure,
No more on earth I'll roam,
For here from thence I am secure,
And the orphan finds a home.

ELLA CLARE.

SUGGESTIONS FOR SOCIAL REFORM.

We have received a circular from H. S. Brown, Esq., of North Clarendon, Vermont, from which we make the following extracts. He wishes to get them into circulation, price two cents per copy, or 125 for \$1 :

"A PERMANENT REPUBLIC CAN NOT BE ESTABLISHED ON DESPOTIC FAMILY LAWS.

"The question may be asked, what are these despotic laws? 1st. They make the husband accountable for the wife's debts and trespasses. 2d. They give the earnings, person, and children of the wife to the husband. 3d. They prevent her from suing or being sued, except for crime, or settling suits, or of giving testimony, where she employs a friend to assist her away from her husband's house, and thus subjects her and her friend, it may be father or mother, to the most cruel wrongs from a brutal husband; and if he commences suit against said friend, subjects him or her to costs and damages, because they assisted a pleading daughter in her distress. 4th. They give the personal property of the wife to the husband, and prevent her from receiving the income of her real estate, and yet allow him to advertise her, and prevent people from harboring or trusting her on his account, and still farther allowing him to claim her earnings or wages. * * *

"If a husband and wife earn property together, why should not the woman have the same right to it if the man dies, as the man has if the woman dies? Can there be any good reason why the woman should divide the property with the children, and live on a pittance, and the man should not? I know of none, except the despot's plea for little despots, and for wrong and outrage; and this shows the necessity that women, as well as men, should have a voice in the government, so that they may make their wants known, and protect themselves against unjust laws. * * *

"1st. Every child has a right to the support and protection of its mother and father, and to be an heir to their estates. 2d. It has a right to the guardianship of its mother, as its first natural guardian. 3d. It has a right to the guardianship of its father, as its second natural guardian; and 4th. Where these guardians fail in their duties, it is entitled to the guardianship of the community. 5th. At fourteen years of age every child should have the right to choose their own guardian, and at eighteen years of age they should have their time and earnings. Thus the life and education of every child will be cared for by its natural or selected guardian. 6th. Every person of twenty years of age and over shall have the right to life and liberty of person; the right to control their property and its income or use; the right to their earnings or wages; the right to meet with others, and hear or discuss any matters of law, science, philosophy, politics, morals or religion, and the right to enjoy their own religion, and do any other acts and deeds which free men and women should do, when it does not interfere with the rights of others, unless deprived of these rights by due process of law. * * *

"Due process of law, in these pages, means a trial before a properly authorized court, and always includes a trial by jury. A court of reconciliation shall be established in each town, where persons having difficulties to settle by law shall be notified to appear, that they may see if the matter can not be settled; and all civil cases to be tried in any other court in the State, must be sent before this court. It should be presided over by persons elected for that purpose. We should have justices elected in the towns, and judges elected in the county, to preside over their respective courts, and the juries shall in all cases be judges of the law, the testimony, and the equity of the case. * * *

"Persons accused of crime shall have the right of trial by jury, the benefit of counsel, and the right to confront the witnesses against them. Lunatics and idiots should have similar rights. Criminals should be treated more like children than they now are; their wants should be considered, and they should be educated; and as they improve, should have more liberty, and should not be set at liberty entirely till they seem to be prepared for usefulness in society.

"Sufficient is said to show the foundation principles upon which I wish to establish reforms. If a sufficient number of persons agree with me, we will have a convention to nominate candidates for State officers, and then we will consider what additions, alterations, and amendments are needed, and publish our principles for the consideration of the people. And also appoint delegates to a World's Free Convention, where Royalists, Democrats, Republicans, Idolaters, Mahometans, Christians, Catholics, Protestants of all kinds, and Spiritualists, and Materialists, and the Pro and Anti-Slavery parties, Men's Rights, and Women's Rights Associations, should be invited to present their ideas by their delegates or representatives. And we will reason together without fear."

AMERICAN INDIAN AID ASSOCIATION.

The annual meeting of this Association was held at Room 23, Cooper Institute, on Monday evening, January 24, Richard Reed, Esq., in the chair.

Mr. Beeson reported a plan for a more thorough expression of the people of this country in reference to the cause of the Indians, arranged under five distinct heads, and concluded by recommending the Association to appeal to Pastors, Young Men's Christian Associations and Newspaper Editors, to co-operate with them in their efforts. The report was ordered to be printed.

The following gentlemen were elected a Board of Directors and officers for the ensuing year:

Hon. Myron H. Clark, Hon. George Hall, Valentine Mott, M. D., Jason R. Orton, M. D., David Sands, Lyman W. Gilbert, William R. Maury, M. D., William F. Fleckner, Tappan Townsend, Peter Cooper, Treasurer, Tilton, B. F. Joslin, M. D., John Jay, Richard Reed, William C. Gould, George T. Trimble, S. D. Law, J. E. Wharton, John Bruce, L. T. Warner, M. D., Hon. Daniel F. Tiemann, Albert G. Allen, Charles H. Little, Stephen M. Ostrander, John Beeson.

President—HON. MYRON H. CLARK.

Vice-President—HON. DANIEL F. TIEMANN, JOHN JAY, Esq., EDWARD REED, Esq.

Treasurer—HON. GEORGE HALL.

Secretary—JASON R. ORTON, M. D.

Mr. J. E. Wharton reported a memorial covering substantially the same ground as the document presented by Mr. Beeson, which was adopted, and ordered to be printed, circulated, and presented to Congress at as early a day as possible.

Mr. Beeson was authorized to carry out the above resolution, and the meeting adjourned.

At a subsequent meeting of the Board, the following Executive Committee was chosen:—John Beeson, Chairman; Hon. Myron H. Clark, Hon. George Hall, Jason R. Orton, Tappan Townsend.

Office of the Board, 55 Broadway.

Members of this Association pay annually \$1 into its treasury. Life membership, \$25.

REPORT.

It is obvious that, notwithstanding two hundred years of experiment and expenditure, our relations with the Indians have not to the present time been placed upon a basis for the mutual advantage of the respective races. For the want of this, there has been a long succession of civil wars, destructive to the Indian, and demoralizing to our own people; and at this moment there are wrongs being perpetrated upon our borders, so notorious as to be the opprobrium of the nation, and to demand immediate redress.

We allude more particularly to the accounts as published in the papers within the last few months, wherein it is affirmed that treaties have been made, and the Indians dispossessed of their lands, but for years afterward have received no equivalent, for the want of which whole tribes have been driven by starvation to extreme misery and desperation; and then, instead of affording relief and justice, troops have been sent to chastise them for their disquietude. Such was the origin of the war in Oregon. And in some instances, the grossest acts of cruelty have been perpetrated upon them, when they have been doing their utmost to show their desire for peace by submission.

It is stated in a dispatch by Gen. Wool, that an eminent chief, known as Pue-Pue Maux-Maux, was shot and scalped while under a flag of truce; and in another case, a company of several Indians, in the employ of the commandant at Fort Vancouver, were murdered in cold blood, and that a woman of the party was first violated, and then with a rope strangled to death. Another case is published of the sub-agent, Tinkler, in Southern Oregon, offering protection to a company of seventy Indians, and no sooner had them in his power, than he ordered all the males to be shot, leaving forty women and children without their natural protectors.

And still more recently, we have accounts of a company of peaceable Indians in Texas, who, without having given the least cause, were massacred in cold blood. We have also read with horror, of the hanging of several chiefs in Oregon, after their submission, as though they had been rebels and traitors.

And we call attention particularly to the published correspondence of military officers and others relative to the enormous waste of life and property committed upon the Navajoes in New Mexico. These Indians are reported by the agent who first visited them, as being too far advanced in civilization to be called Indians. They live in villages, weave blankets of a beautiful texture, cultivate crops, and raise vast herds of sheep and cattle, and horses. Yet, without just cause, they were put under martial law. War was forced upon them, in which, on one occasion, the troops burned a village, destroyed six hundred acres of corn, took one thousand sheep as spoils, killed twenty-two warriors, beside a number of women. On another occasion, the accounts state, they took six thousand sheep, and because they could not drive them all away, five thousand were destroyed; and during a period of two months, the poor people were hunted and shot down wherever they could be found.

In view of the fact that our Government practically denies the Indians the right of self-protection, and professedly assumes their guardianship, the inquiry arises, Why are they not protected? Or why is not the Government as responsible and efficient in this respect, as the statute laws of every state require guardians to be? In no case are they allowed to neglect, much less to destroy the property, or abuse the persons of their wards, without the severest penalty.

The answer to these questions is found in the fact that in our strength we have forgotten to be just, and treat the Indians as though they had no rights, on the false assumption that they are a people with whom it is impossible to live in peaceful proximity. Thus the law recognizes them chiefly by its penalties, leaving them as helpless victims to the avarice and lust of the selfish and unprincipled. And this your Committee regard as the true reason why the Indians have perished, and are still perishing from the land; and not as some suppose, because of any innate tendency to decay, or as a necessary result of civilization. This belief is strengthened by every-day occurrences among ourselves, where it is evident that without the vigilance and protection of law, the orderly and good would soon fall a prey to the aggressions of the fraudulent; who would stop at no wrong or crime in carrying out their evil purposes.

There is also evidence of the truth of these positions in the fact that the Swedes in New Jersey lived forty years in peace with the Indians; the Quakers in Pennsylvania, sixty years; and the French in Illinois, one hundred years; showing that with Christian fairness, there would be no wars whatever. We have the uniform testimony of all history, to their hospitality to strangers, and fidelity to friends. Indeed, their virtues in these respects are proverbial through the world; and the consideration that they are now impoverished and weak, while we are rich and strong, covering as it were a continent which we have derived from them, should awaken both our commiseration and magnanimity. We owe them every facility in our power to give, which may conduce to their protection and improvement. We owe them as a matter of common humanity; and it is also demanded by our true interests as a nation, and a decent regard for the fair fame which we are to maintain before the world, and hand down to our children and posterity.

Having thus glanced at the nature of the evils, and the causes on which they depend, we come now more specifically to the measures, in our opinion, necessary to their cure.

1. To inform and arouse the public mind with regard to the Indians, and induce such action on the part of the Government as will tend to insure their preservation.

2. The full recognition of their rights as men, so that to rob or murder an Indian, shall be punishable in the same manner as though the crime was committed on an American citizen.

3. The setting apart of ample domains, in suitable locations, for all the Indian tribes, and the protection of those domains from aggressions from without.

4. The withdrawal of all troops from their territories, leaving them at liberty to manage their own affairs.

5. The introduction among them, with their consent, of well-ordered and peaceable families of whites, to co-operate with them in self-government, in keeping out the whisky dealers, and in developing the resources of their country, so that they may become self-sustaining, and sharers in the higher blessings of civilization.

And your Committee would further recommend, as a means to enable this Association to carry out its benevolent objects, that the pastors of churches throughout the land, be requested to present the claims of the Indians to their people; inviting them at the same time to contribute not only of their sympathy, but of their substance, in aid of this Association; that we as a nation may become united in the Christian work of doing justice and loving mercy, that our oldest national sin may be blotted out; and that the various societies and young Men's Christian Associations, be requested to consider this cause, and to act as auxiliaries in the great objects to be accomplished. And farther, that the religious and secular press be invited to give us their hearts and their pen, and raise their many voices in pleading the cause of the Indian: And yet farther, that memorials be forwarded to Congress, embracing the above views, with the assurance that it is just as impossible to maintain peace with the Indians, by placing them under military rule, as it would be to keep New England or Virginia quiet under martial law—asking Congress, inasmuch as the multiplicity of business before it precludes the possibility of its doing justice to the pressing necessities of the numerous tribes, that it recognize the American Indian Aid Association as the guardians of the aboriginal race, with the privilege of representing them by an annual report to Congress, or by a delegate.

In conclusion, your Committee have only to add, that, in their opinion, if the spirit of the recommendations here embodied is carried out, the Indian tribes remaining may not only be saved from extinction, but converted into intelligent and civilized communities; be changed from enemies to the most ardent friends of friends; from expensive dependents to promoters and profitable citizens—to the saving of all the vast expenses of our constant Indian wars—the sacrifice of treasure and blood, and the terrible destruction of moral emanation to our extensive borders. If each of the thirty thousand pastors would unite with the press of the country, and bend their moral power to save the Indian, it would be folly to doubt of success; because with such influences, in connection with the innate nature of justice felt by every true American, failure would be impossible. The power to do good surmounts the responsibility of doing it!



CHARLES PARTRIDGE

Editor and Proprietor

NEW YORK, SATURDAY, FEBRUARY 12, 1899.

Our correspondence of the Press is so much like to have this paper read to them, we remember that the special theories to which these persons are chiefly devoted are such as to render these papers of little value to us. Nevertheless we shall be happy to read this paper to all persons which come to us with an interest, either to collect, or to add.

Our paper is responsible to every correct thought, respectfully expressed, but is responsible for none change them of its office.

CAN THERE BE SPIRITS?

A correspondent presents to us his doubts and queries on the subject of Spiritualism, in the following frank and evidently sincere manner:

MR. PARTRIDGE. I am an unbeliever in spiritual existence. It is a subject which, more than any other, has occupied my thoughts since I was a child of two years. I have tried to estimate it candidly and thoroughly. I have read Davis, and a multitude of other writers; have heard Judge Edmunds, Dr. Dexter, Dr. Corey, J. C. Smith, Joel Tiffany, Mrs. Harburt, Mrs. Hallett, and many others; am intimately, personally, acquainted with Warren Chase, politically and socially, as well as spiritually and religiously; know Mrs. Emma Jay Bullens; have had a slight public argument with Tiffany, and with a trance medium by the name of I think of Greenleaf; have been bewitched, when I was a newspaper man, with unsubstantiated stuff for publication, purporting to come from Spirits; but have never yet met any facts or arguments that, to me, were any evidence of spiritual existence. When I was young, I was very enthusiastic, and ran a tilt at old orthodoxy at every opportunity; but as I have grown older, and learned the incapacity of my honest devotion and the dishonesty of its capable ones, I have quit all discussion.

Since the advent of modern Spiritualism, I have often wished to discuss the subject with an able, candid thinker of that school, but I have observed, in the speeches and papers I have met, so much of the proselytism and sectarianism of all conservative organizations and religions, that I have never made the proposition. But the recent course of the TELEGRAPH, in relation to the exposure of fraudulent phenomena, has given me a higher appreciation of your candor, earnestness of purpose, and love of truth, come whence it may, and I am impelled to propose a discussion of the questions of spiritual existence and immortality in your paper.

I do not do this for the sake of triumphant disputation—I have had enough of that—but from the motive which impels all earnest inquiry. I regard the religion of spiritualism as far in advance of Orthodox Christianity—occupies a great deal higher plane, morally and intellectually. As a religion, it is higher, better, and truer than any that has gone before; it is a grand step in the march of Progress. Many of the ablest of old-time materialists, Robert Owen and others, have yielded belief to its doctrine. I grant all this, cheerfully and gladly. My soul is rejoiced at every new dispensation of soul insight. But my intellect is not yet satisfied; my objections are not met and answered.

I have never met any of the so-called spiritual phenomena, except what purported to be trance speaking. But I still am willing to say, I believe a great deal of strange and apparently super-human phenomena have been manifested. But I have heard and read so thought from Spiritualism that was new to me. I took much pains to hear Judge Edmunds. I admired his oratory, but he uttered no thought above the common-place of the day, that I had not read twenty-five years ago in the Boston Investigator—a pathological paper under Abner Kneeland, which denied the possibility of spiritual existence.

If Spiritualism be super-human, is there any way its truth can be made apparent to the reason, except by startling, strange, and unaccountable physical phenomena? I am willing to say, I believe many of the reported facts, but that does not advance my belief in a spiritual cause. The first question I ask is—Is spiritual existence possible? If so, will you give me the reason for it? That is what I have never yet seen, but would like to see. Can not the answer be addressed to the thought, to the intellect, to the reason, untrammelled by the perceived, unconnected with, or unaccompanied by, any strange physical facts, challenging investigation into their cause? If spiritual existence be possible, ought there not to be intellectual power enough somewhere to give the reason and philosophy of it, in a pure intellectual manner, sufficient to demonstrate its truth?

This is my stumbling block. I admit many of your facts, as startling as you please; I admit they are worthy the deepest investigation; but before I make that investigation, with a view to ascribe Spiritualism as the cause, I wish first to have

my intellect convinced, by reason addressed to it, that it is possible for spirits to exist. And while you are answering this, will you convey, in as clear a manner as you can, what you understand by "Spirits?"

I have, perhaps, written enough to begin with. If you are as earnest and candid as I am, you will accept this, and answer it in the spirit in which I write. If truth is your object, you will try to convince me, and such as I. If the love of sect and church guide you, you will publish this or not, and reply to it flippantly or not, as your whimsies shall decide, and will be most popular with your spiritual subscribers. The late course of your paper has changed my former opinion of its character, has led me to look upon you as a seeker of truth, and has therefore inspired this article.

JAMES DENMORE.

MANTONVILLE, MINN.

REPLY.

WHAT IS A HUMAN SPIRIT OR SOUL? IS SPIRIT OR SOUL-EXISTENCE POSSIBLE?

These questions are asked by our esteemed correspondent, James Denmore, Esq., in the above communication. We admit the apparent candor of our friend, which we are constrained to believe is real; and we can sympathize, as can most people, for his misfortune in having his soul's yearnings for the knowledge of a future life taken advantage of, led astray, and finally lost in the dense fog of metaphysical assumptions, fanciful speculations, and worldly schemes. Our remarks may be as stupid as those to which we allude, though we shall endeavor not to drift out on the sea of mere imagination, but to keep anchored fast to common sense, common observation and experience, by which those who follow us may at all times test their latitude, longitude, and altitude, as well as the relative truth we utter.

We by no means promise to solve these seemingly abstruse questions to the comprehension and satisfaction of every person, or of our correspondent even; we only promise to do the best we can, and invite everybody to do likewise. But this we can assure our friend, that we have no prejudices on account of his skepticism, his earnest criticisms, and differences with our convictions, but respect him the more for his candor in stating his doubts, and his earnestness in asking for their solution.

What is a Human Spirit or Soul?—We have added the words "human" and "soul" to the question of our correspondent, because we suppose he means it; and this question seems first to demand a definition or solution, before proceeding to discuss the possible existence of spirits or of human souls. Upon consulting Webster's Dictionary, we are disposed to discard his definitions of *Life*, *Spirit*, and *Soul*, and define them for ourselves.

Life we consider to be the principle or germ of manifestation which pervades the universe, and fills everything that is. It resides even in what we call dead matter, inanimate to our senses, but waiting for conditions to make itself manifest. There is no such thing as destroying life; its manifestations only are retarded or changed. Life is by no means absent from the granite rocks. Pulverize them, and expose the dust to moisture and heat, or in other words, to favorable conditions, and vegetable and animal life will be manifest. Take earth from any depth to which man has ever penetrated, put it in a glass or other vessel, and bring it to the surface, and vegetable and animal life will appear.

Professor Cuvier has made many experiments which tend to solve this question. He heated a lint to white heat, and then plunged it in water to pulverize it. The dust thus reduced was saturated in excess with muriatic acid, which is supposed to be destructive to all life. The mixture was placed in a jar; a piece of flannel was suspended in it, one end of which extended over the side, and then, by capillary attraction the liquid was slowly drawn and fell into a funnel, and thence dropped on a piece of iron-plate from Mount Vesuvius (which had also been previously heated to a white heat,) upon which were laid two wires connected with two poles of a battery. In fourteen days he saw small white specks; in four days after, they had elongated and assumed animal form, and in twenty-two days he observed eight legs projecting from each of them. On the twenty-sixth day they moved, fed, and were perfectly living, wriggling beings. Their motions were unerringly by the naked eye. Their color was grayish, and their substance pulpy.

He prepared another portion of dust in the same manner, but without the acid, and suspended a silver wire in it from one of the poles of the battery, while the other pole was immersed so as to send through it an incessant stream of electric

fluid. In three weeks he found in one of the cells of the wire one of those strange insects; which proves that it was produced from the dust, and not from the acid.

But suppose it be said that electricity furnished the life-germ; we have only to reply that electricity permeates every thing, and we admit that there is a plane or fountain of life behind electrical and life-manifestations, which the finite mind can not comprehend, and which we call God. But starting at the point where the mind takes cognizance of life, namely, its manifestations, we say that life is every where, in every thing, and is the cause of all manifestation. The lowest plane of life-manifestations to finite mind is the crystalline, which is really a series of progressive manifestations, which blossom, or if you please culminate, and evolve the higher—the vegetable plane. Beginning at the lower order in the vegetable plane, it progresses to the higher, culminates and evolves the animal plane of life, and commences with the lower grade of animals. Life on this plane develops higher grades, and finally culminates, and evolves the human. And here again, on this plane, life manifestation was, as we believe, commenced in the lower form of human beings, which have progressed to the culmination of this plane, and have evolved the spiritual plane of life, and beyond this we have at present no definite knowledge.

In one sense each plane of life, as here stated, is distinct, but in another sense, all the planes are a continuous unfolding. In one sense they may be likened to a tree with serial branches, of which each succeeding one transcends the previous, the fruitage appearing only in the fifth series, or spiritual degree. We believe it difficult or impossible to distinguish between the highest point in any one of these planes, and the lowest point of the succeeding plane. Each succeeding plane of life is characterized by a higher and wider degree of manifestation.

It is said there are sixty-four distinct elements in physical nature, as now known to chemistry. The blending of these with life's unfoldings probably determines the different planes of manifestation. In the lower plane of life's manifestation, there appear few of these elements, but they are increased in each succeeding plane of manifestation, and all of the elements are exhibited only on the human plane; and when all these elements culminate, reason is developed, and here is where the human spirit and the distinctive immortality of man as such, begin.

THE NEXT OR SPIRIT STAGE.

Spirit is not blind force, mere wind, but it is life at that degree where it blends with reason and conscious personality. This point in life-activities once attained, never can be lost. Here a new element or series of elements is unfolded or grafted into life. Life is no longer a blind force, but a conscious, intelligent one. Its manifestations are controlled in a greater or less degree, by human reason. Hence spirit or soul signifies not only life, but a conscious personal entity—an abstraction—a force within a force, acting naturally in concert, but nevertheless, capable, if not of controlling, at least of modifying life's manifestations. Everybody's consciousness testifies to this personality, and leaves the conviction, "I am" and ever will be.

Who that lives can conceive the idea that he will ever again blend with, or be lost in, the great sea of life which has borne him up, and made him a conscious entity? This entity is not the physical structure, but it is that which manifests through it. It is not my lips that think and speak, neither is it my physical hand that writes these words, but I, the self-sustaining, continuous, thinking spirit or soul—the immortal ME, use these lips and this hand to manifest and utter myself. The emanations I am is the ripe fruit of the symbolic tree before mentioned. It is the apex of physical life for a time. It is the culmination of the four planes of life before mentioned and is where a new series of life planes is entered upon. The soul or spirit—the I am—is as distinct from the physical body as in our plane of life from another.

That the soul, or spirit, or the me, survives the dissolution of the physical body, is manifest from the analogy and nature of the case. We have seen that life is progressive, and is constantly evolving new functions, and at last we find a conscious entity, with psychical powers, is evolved. The next man (which is really the only man) is constantly struggling and expelling what are called physical elements, and thus is changed the entire body once in seven years, but the consciousness never changes, but survives this constant dissolution of the

The Federal Reserve is being urged to the nation and Washington County, N. H., and the United States are not the only possibility.

INTERESTING MISCELLANY.

APOSTROPHE TO NIAGARA.

BY HUBERT DESSER.

I hear flood voices in thy cavern halls,
Deep unto deep there uttereth grave speech;
The sounds of torrent minstrelsy here reach
To heaven from the profound within thy walls;
Upon my deafened ear in terror falls,
Thy roar, as of some dread volcano's breach,
Or ocean storm-waves hurled upon the beach!

Earth trembleth at thy passing, mighty flood!
From the unfathomed chambers of the deep,
These voices of thy many waters keep,
In thunder-tones and grand majestic mood,
One everlasting anthem praising God!
Thy fearful pathway leads thee o'er a steep
Which thou thyself alone dost dare to leap!

I feel to worship now—here from this seat,
High o'er the beetling cliffs above the brink
Of thy abyss, I wonder, gaze and think—
How restless is thy surge beneath my feet!
For ever rolling rushes on to meet
Old ocean's boundless depths, for aye to sink
Deep in oblivion, whence we mortals shrink!

Heaven archeth o'er thy gates, great deluge-born!
With bow that sprang from world-submerging waves;
Behold its circling reach thy maddened flood here roves;
And chinkles on walls of adamant deep worn,
The years that have been since thy birth-day morn!
For ever lost the bark that rashly braves
The war of adverse waters—no arm saves!

Proud kings and purpled potentates of earth,
With trophies borne in march from battle plain,
Where sleep the glorious dead in havoc slain,
Sound clarion loud and seek the distant hearth,
Through arch-triumphal reared at place of birth;
How mean are they beside thy monarch train,
Thy going forth to join the S army Main!

THE WORD OF GOD ABIDEETH FOREVER.

A late number of the *New York Times* contains the following very truthful statement, regarding the preservation of the original writings of the Holy Scriptures:

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature panic over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the Church would be dispersed and ashamed at the sight of the tattered shreds of its *Magna Carta*. But the result has blasted all their hopes, and the Oracles of God are found to have been preserved in immaculate integrity. The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper into the soil. So it is that Scripture has gloriously surmounted every trial. There gathers around it a dense cloud of witnesses, from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib and the tombs and monuments of Pharaoh; from the rolls of Chaldee paraphrases and Syrian versions; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians. Our present Bibles are undisturbed by the lapse of ages. These Oracles, written amidst such strange diversity of time, place, and condition, among the sands and cliffs of Arabia, the fields and hills of Palestine, in the Palace of Babylon and in the dungeons of Rome—have come down to us in such unimpaired fullness, and accuracy, that no one placed advantageously toward them as the generation which gave up the book of the law, or those crowds which hung on the lips of Jesus as he recited a parable on the shores of the Galilee Lake, or those churches which received from Paul or Peter one of their epistles of warning exhortation. Yes! the rivers of life which issue out from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its checkered progress; but the great volume of its water has neither been dimmed in its transparency nor bereft of its healing virtue."

GOOD JOKE ON TOOMBS.

A correspondent of one of the New York papers, writing from the South, says that Senator Toombs made a speech last summer to a large crowd of his constituents, which he wound off in the following ridiculous style:

"Now, fellow citizens, I have responded to your call. I have fully and clearly explained to you my opinions on this subject, and if there is a man in this vast assembly who disputes my conclusions or denies my premises, I should like to see him. Let him rise up and object to anything I have said if he can. I defy opposition! I challenge debate!"

Having thus challenged the whole world and the rest of mankind to a debate, he took his seat with an air of triumph that Napoleon never manifested, and probably never felt. He was for a moment loudly applauded, but as the applause died away, a rough looking countryman full six feet high, in his shirt sleeves, in the outskirts of the crowd, stretched himself at full length and said:

"Colonel Toombs—I am no orator, and I am not going to try to make a speech again a great man like you. You remind me of a young man I once tried to talk yesterday morning. It was a long time before we could get him out of the stable. I felt like it was long before we could get you to speak. After working with him an hour or two, we slipped a rope round his neck, and after a while another one, and I put a noose on each of his legs, and I opened the stable door, and out he came a quivering and a quaking. He mired and mired, and squealed and squealed, and was round with the others a hold of him. Presently he began to feel and to squelch, and he kicked and he kicked, and he squealed and he kicked, until everything was a quivering and a quaking like they do pop out, and to save my life, I couldn't tell whether he was kicking at the spirits, or squelching at the dirt. Your speech, Colonel, reminds me of that mule!"

ADVENTURES OF A BELGIAN SAILOR.—A Belgian vessel called the *Leopold*, ran in a violent storm on a rock, on the 12th of April last, near one of the Falkland Islands, on the coast of Patagonia, and went to pieces. It was supposed that all her crew, nine in number, and their officers, had perished. But the authorities of Ostend have just received a letter from a sailor named Decker of that town, one of the crew, announcing that he alone escaped. It appears that he swam from the wreck with the captain and some of the men, toward an island which they saw near, but he alone reached it, the others being drowned by the violence of the sea. He found no inhabitants on the island, and had to live on some bits of bread which had been washed ashore, wild celery, and some birds which he killed with sticks. He happened to have matches about him, and succeeded in lighting a fire which he fed with turf. To make his fire burn well, he partly surrounded it with planks washed ashore from the wreck. In the night of the 5th, the wind blew these planks into the fire and they were consumed. He thought this a terrible misfortune, but it was the means of saving him. An American ship happened to be passing two miles off, and seeing the rising smoke—an extraordinary thing on a desert island—some of her crew disembarked. They found the poor fellow crouching over the fire, and on hearing his tale they took him on board, provided for his wants, and on the first of June landed him at a port of Stanley. The Belgian sailor does not give the name of the ship, but says the captain's name was Snyley, and he expresses the warmest gratitude to him and his crew. *London News*, Dec. 3.

CONVERSATION OF MEN OF GENIUS.—Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical. Butler was either sullen or biting. Gray seldom talked or smiled. Hogarth and Swift were very absent-minded in company. Milton was very unsociable, and even irritable, when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meager and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid—he could not speak and describe what he had just seen; but then, he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull; his humor saturnine and reserved. Corneille, in conversation, was so insipid that he never failed in wearying; he did not even speak correctly that language of which he was such a master. Ben Johnson used to sit silent in company, and suck his wine and their humors. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox, in conversation, never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquacious, as was also Grotius. Goldsmith wrote like an angel and talked like poor Poll. Burke was entertaining, enthusiastic and interesting in conversation. Curran was a convivial deity. Leigh Hunt was "like a pleasant stream" in conversation. Carlyle doubts, objects, and constantly demurs. *The Interview*.

PERSONAL AND SPECIAL NOTICES.

Extend our Circulation and Usefulness.

We have back numbers of the *Telegraph* lying on our shelves, which we will gladly mail to the address of any persons our friends will furnish. They will serve as specimens, and may awaken an interest, and induce many to subscribe.

New Publications Received.

"Lectures on the Laws of Spiritual Intercourse, by Thomas White," 117 pages, price 40 cts. Published by Higgins Brothers, Chicago.
"Facts and Documents bearing upon the Legal and Moral Questions connected with the destruction of the Quarantine Buildings."
"Southern Medical Reformer," monthly. J. K. Comings, Editor.
"Prime's Descriptive Catalogue of the unrivalled collection of Fruits, and Ornamental Trees and Shrubs, Vines, Creepers, Flowers, etc."
"Laying the Corner-stone of the People's College at Havana, N. Y."
"The Great Law of the Human Mind, and the Heavens, and the Earth." London publication.
"Smithsonian Report."
"Twelve Messages from the Spirit of John Quincy Adams," through the mediumship of Joseph D. Siles; published by Bela Marsh, 450 pp. Price, \$1.50. May be had at the *Telegraph* office.
"The Court Survey." Reply to the Official Defence.
"Democratic Age." Monthly; 100 pp. C. Edward Lester Editor. Price \$2.50 per annum.
"The Swedenborgian Monthly" Edited by Rev. B. F. Barrett.
"Life Insurance Advocate."

Spiritual Periodical Depot in Philadelphia.

Samuel Barry, south-west corner of Fourth and Chestnut streets, Philadelphia.

LAMARINE HALL, corner Twenty-ninth street and Eighth Avenue. Regular meetings every Sunday afternoon at 3, and circle in the evening at half-past 7.

Mrs. Hatch's Lectures.

Mrs. Cornelia V. Hatch will lecture again in Clinton Hall, New York, on Wednesday evening, Feb. 9, at half-past seven, and will deliver a discourse in Music Hall, Brooklyn, corner of Fulton and Orange streets, (entrance in Orange,) on Sunday afternoon next, at 3 P. M. Subject given by the audience. Admission 15 cents.

The Rationale of Spiritualism.

By Rev. T. W. Higginson. Single copies of this excellent pamphlet will be sent, post paid, on receipt of 20 cents. A liberal discount made to dealers. Address: T. J. ELKWOOD, 5 Tryon Row, (Room No. 7,) New York.

Mr. Ambler's Movements.

We have just received a note from Mr. R. P. Ambler, in which he says that having completed his course of lectures at New York and Philadelphia, he is about to fulfill an engagement at Sandusky City, Ohio, to commence next Sunday. Friends in the vicinity of that city, who may desire Mr. A.'s services as a lecturer on week-day evenings, should address him as above. We cheerfully give the above notice, and take this occasion to say that we will be happy to have all lecturers furnish us their programmes for publication, that the *Spiritual* public may be advised of their movements.

Mrs. Mettler is in the city, and will receive calls at 214 Westchester-st. The publisher is agent for her celebrated Clairvoyant Medicines. S. T. MASON, 5 Great Jones-st.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

ASHES—DUTY: 15 P. CT. AD VAL.		LEATHER—(SOLE)—DUTY: 15 P. CT. AD VAL.	
Port, 1st cut, 100 lb.	8 00 @ 10 00	Oak (S.) 14 P. lb.	30 @ 35
Port, 2nd cut	6 15 @ 7 00	Oak, middle	25 @ 30
		Oak, heavy	25 @ 30
		Oak, dry hide	25 @ 30
		Oak, Ohio	25 @ 30
		Oak, Sw. Light	25 @ 30
		Oak, all weights	25 @ 30
		Hemlock, light	25 @ 30
		Hemlock, middling	25 @ 30
		Hemlock, heavy	25 @ 30
		Hemlock, damaged	25 @ 30
		Hemlock, prime do.	14 @ 15

BRISTLES—DUTY: 4 P. CT. AD VAL.		LIME—DUTY: 10 P. CT. AD VAL.	
Amer. gray and white	23 @ 10	Rockland, common	— @ 10
		Lump	— @ 10

CANDLES—DUTY: 15 P. CT.		MOLASSES—DUTY: 24 P. CT. AD VAL.	
Sperm, P. lb.	42 @ 45	New Orleans, P. gal.	40 @ 45
Do. pt. Kingsland	52 @ 55	Porto Rico	25 @ 30
Do. do. J. D. and W. Y.	52 @ 55	Cuba Muscovado	25 @ 30
Adamantine, City	21 @ 22	Trinidad, Cuba	25 @ 30
Adamantine, Star	19 @ 20	Card, etc., sweet	19 @ 20

COCON—DUTY: 4 P. CT. AD VAL.		NAILS—DUTY: 24 P. CT. AD VAL.	
Maracaibo in bd. lb.	— @ 11 1/2	Cut, 4d and 6d P. lb.	— @ 3 1/2
Guayaquil in bd.	11 @ 11 1/2	Wrought, American	7 @ 7 1/2
Para, in bd.	10 1/2 @ 11 1/2		
St. Domingo, in bd.	— @ 11		

COFFEE—DUTY: 15 P. CT. AD VAL.		OILS—DUTY: Palm, 4; Olive, 24; Linseed, 16 P. CT. AD VAL.	
Java, white, P. lb.	14 @ 15	Sperm (foreign fisheries), and Whale	— @ 10
Rabon	9 1/2 @ 9 3/4	For other Fish, (foreign), 16 P. CT. AD VAL.	
Brazil	9 1/2 @ 9 3/4		
La Guayra	11 @ 12		
Maracaibo	11 @ 12		
St. Domingo, cab.	9 1/2 @ 10		

FLAX—DUTY: 15 P. CT. AD VAL.		FLOUR—DUTY: 15 P. CT. AD VAL.	
American, P. lb.	8 @ 9 1/4	State Superfine	5 20 @ 5 35
		Do. Extra	5 15 @ 5 30
		Ohio, ind. & ill. d. h.	— @ 6 00
		Do. do. Superfine	5 35 @ 5 45
		Do. Extra	5 30 @ 5 40
		Do. Roundhead	— @ 5 40
		Do. Superfine	5 40 @ 5 50
		Do. Extra	5 30 @ 5 40
		Ill. & St. Louis superfine	6 00 @ 7 00
		Do. Extra	7 00 @ 8 00
		Mich. Wis. & Iowa extra	6 00 @ 6 75
		South. Baltimore, super	5 50 @ 6 00
		Do. Extra	6 25 @ 6 75
		Georgetown & Alex. sup	5 75 @ 6 10
		Do. Extra	6 25 @ 6 75
		Petersburg & Rich. sup	6 25 @ 6 75
		Do. Extra	7 25 @ 8 00
		Tenn. & Georgia, sup	6 00 @ 7 00
		Do. Extra	7 00 @ 8 00

FRUIT—DUTY: not d'd, 30. Dry F., 8 P. CT. AD VAL.		GRAIN—DUTY: 15 P. CT. AD VAL.	
Rais, Sn. P. lb.	4 25 @ 4 50	Wheat—O. ind. & ill. w.	1 20 @ 1 40
Rais, bel. and bx.	2 05 @ 2 10	Do. winter red.	1 15 @ 1 25
Curries, Zic. P. lb.	7 @ 8	Do. spring	80 @ 90

FLOUR—DUTY: 15 P. CT. AD VAL.		HAY—	
American, P. lb.	8 @ 9 1/4	N. R. in bails, P. 100 lb.	60 @ 70

FLOUR—DUTY: 15 P. CT. AD VAL.		HIDE—DUTY: 4 P. CT. AD VAL.	
American, P. lb.	8 @ 9 1/4	P. Ayres, 200 lb. P. lb.	27 @ 30
		Do. do. gr. & c.	13 @ 15 1/2
		Quincy	24 @ 24 1/2
		San Juan	24 @ 24 1/2
		Savannah, etc.	17 1/2 @ 18
		Maracaibo, a and d.	17 1/2 @ 18 1/2
		Maracaibo, or etc.	19 @ 19 1/2
		St. Louis	22 1/2 @ 23 1/2
		P. lb. (direct)	22 1/2 @ 23
		Ver. Cruz	22 1/2 @ 23
		Dry South	16 @ 17
		Col. de Buff.	— @ 14
		Do. do. P. lb.	1 65 @ 1 80
		Do. do. P. lb.	1 10 @ 1 15
		Black dry	1 15 @ 1 20

FLOUR—DUTY: 15 P. CT. AD VAL.		IRON—DUTY: 24 P. CT. AD VAL.	
American, P. lb.	8 @ 9 1/4	Do. English and Scotch	27 @ 30
		Do. do. T. V. P.	27 @ 30
		Do. do. T. V. P.	27 @ 30
		Do. do. T. V. P.	27 @ 30
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		Do. do. T. V. P.	27 @ 30

Hay—	Timothy, 100 lbs. 12 60 @ 17 1/2
N. R. in balls, 100 lbs. 60 @ 70	Flax, American, rough.. 1 ckl @ —
Hemp—	Sugars—Duty: 24 p. ct.

U.S. MARINE CORPS

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